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Where the Rainbow Never Fades



IT CANNOT be that the earth is man's only abiding place. It cannot be that our life is a mere bubble cast up by eternity to float a moment on its waves and then sink into nothingness. Else why is it that the glorious aspirations which leap like angels from the temple of our hearts are forever wandering unsatisfied? Why is it that all the stars that hold their festival around the midnight throne are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And, finally, why is it that bright forms of human beauty presented to our view are taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? There is a realm where the rainbow never fades; where the stars will be spread out before us like islands that slumber in the ocean; and where the beautiful beings which now pass before us like shadows will stay in our presence forever.

GEORGE D. PRENTICE.

ON THE HORIZON OF THE CHRISTIAN CHURCH

ESSAY COMPETITION ON GERMAN AFFAIRS

The entrance of Germany into the League of Nations on September 10, 1926, is generally regarded as perhaps the most significant event of post-war history and Germany's post-war problems are beginning to receive more sympathetic consideration. A large spirit of tolerance and optimism is beginning to replace fear and suspicion which characterized the years immediately after the war. A number of prominent American citizens desire to encourage a more careful study of the significance of this event on the part of our young men and women, and as prizes were offered recently for the best translation of M. Briand's great speech on this occasion, they have made possible similar prizes for the best essays or articles on the subject of "The Significance of Germany's Entrance into the League of Nations." There will be two separate essay contests—one for college students, chiefly but not exclusively in the departments of modern languages, history, political science, economics and philosophy; and the other for all persons not now in college who are interested in the study of German or of German affairs, and who are not over thirty years of age. In each of these contests six prizes will be awarded—a first prize of \$100, a second of \$50, a third of \$25, a fourth of a year's subscription to the *Staats-Zeitung* or *Herold*, a fifth of a year's subscription to the *Sonntagblatt Staats-Zeitung und Herold*, and a sixth of a year's subscription to *Deutsch-Amerika*. The last three prizes in each contest are offered through the courtesy and cooperation of the publishers, the Staats-Herold Corporation, 22 N. William St., New York City.

A CHALLENGE TO THE COLLEGE MIND

Stanford university recently withdrew from the National Constitutional oratorical contests held annually under auspices of the Better America Federation. In one of these contests a student presented what he thought an honest analysis of the Constitution. As a result, one of the judges left the platform. Stanford uni-

versity thinks that participation under such conditions would oblige the violation of its principles of intellectual honesty. At the opening of the debating season of the Southern California Intercollegiate Public Speaking Conference in 1926-27, two colleges refused to debate the Prohibition question, basing their objection on the grounds that it was a moral question. And more than once has the intolerant hand of suppression been clapped over the student's mouth in regard to military training, just as churches used to subdue dissenting ism-ists by coercive methods. Such restrictions to the free discussion of present day problems are being placed upon our students often from sources outside the student bodies and sometimes from sources within. We, as college students, believe that anything in the world is a legitimate subject for honest discussion. We are not Socialists, nor Reds, nor Bolshevists, nor even "radicals." Instead, we are the products of the more well-to-do and conservative homes of this country. Therefore we feel that we are qualified to meet and deal, squarely and openly, with present day problems. And this must be done, if progress is to result. Let the facts be known and speak for themselves. Let truth survive by its own strength! George Bernard Shaw has adopted and placed over his hearthstone the following inscription: "They say—what do they say? Let them say it."

—The Quaker Campus, Whittier College.

WORLD CONFERENCE ON FAITH AND ORDER

Several months ago a committee of laymen was organized, of which Charles Evans Hughes is chairman, to help raise the funds required for the World Conference on Faith and Order, to be held at Lausanne, Switzerland, next August. Since no religious movement of our time has a wider appeal, it is hoped that financial support may come from a very large number of persons, which may include contributions from the members of churches in every part of the United States. Five hundred representatives of more than one hundred nation-wide self-governing churches will assemble at Lausanne. The American representatives, either personally or through the churches which send them, are taking care of their own expenses, but it will be necessary to defray the expenses of many of the foreign representatives, especially those from the Orient. Clerical work, printing, interpreters and other routine of the Conference, covering a period of nineteen days, and the world-wide circulation of reports of the meetings will represent a considerable cost if adequately done. Careful estimates show the effectiveness of the Conference will be hampered unless the sum raised for these expenses reaches \$200,000. At present less than two-thirds of this amount is in sight. Between now and the assembling of the Conference we must raise at least \$75,000 more. Through the industry and devotion of the men in active charge of arranging and conducting the Lausanne Conference, the work is being done efficiently and economically. It has involved an enormous amount of painstaking labor, world-wide correspondence and the holding of preliminary meetings and conferences in almost every civilized country. But the fruits of many years of careful preparation will be lost if funds are not available to carry out the Conference itself on a scale appropriate to the scope and importance of the ideals behind it. Contributions may be sent to George Zabriskie, Treasurer, World Conference on Faith and Order, 49 Wall Street, New York.

STUDENTS AND PROHIBITION

In the opinion of Harry S. Warner, educational secretary of the Intercollegiate Prohibition Association, the great body of American students are dry, but are often misrepresented. The National Student Council of the Association has just completed a meeting in Washington, at which a four-year program to encourage discussion and study of the whole prohibition subject was decided upon.

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AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Immortality "On Earth As It Is In Heaven"

WE have just read what is presented by one of our popular magazines as an impressive Easter symposium on the belief in immortality. Nearly two score well known scientists, philosophers and writers in various fields offer what seems to them to be the evidence on this paramount issue of human life and aspiration. We confess that on the whole, their deliverances leave us rather cold; especially so, in so far as the question is approached from the scientific and philosophical standpoint. Not that we do not appreciate the affirmative conclusions thus arrived at, which are encouraging. But the only adequate assurance of immortality is experimental. It is an assurance that springs from the heart rather than from the head. It is an assurance welling up within us which makes us exclaim with Job, "I know that my Redeemer liveth," and which claims the promise of that Redeemer who said, "Because I live, ye shall live also."

But it is not even this experimental assurance, primary and essential as it is, that is particularly on our mind just now. We would turn, for the moment, from the immortality which we so largely associate with another and unseen world, to the sense of immortality in our daily life. For if the experience of our undimmed hope is real, it must express itself in practical deeds to those about us. We read the other day, in the *Northwestern Christian Advocate*, of a Richmond, Virginia, business man who died suddenly, December 21, 1926. Unfinished on his desk was found a letter, written in connection with his lending some money he could ill afford, to an artist he felt could never repay it. This "unfinished symphony" was as follows:

"You have asked me to do a good deed—to help you—and I will. In return, I ask you to prove your gratitude by keeping alive my good deed. Pledge me *you will not let it die*. When the 'other fellow' needs help, think of this day and help him if you can: so will my good deed continue to live in yours. And if *you bind him* to help others, too, and he binds them, and so on, then, if they keep their pledge, neither my good deed, nor yours, nor his, nor theirs, will ever die. Ten thousand years hereafter, perhaps, our simple deeds of kindness still will be active in the earth passing from heart to heart of men and women who will never have heard of us but who, nevertheless, will be heartened and comforted because today I tried to help you and you, in return, pledged me truly to keep my good deed alive. Could there be a nobler immortality for any man than to live in—."

What an ennobling conception to leave as one's last expression before going into the "kingdom of the undeceived hope!" Despite the unfinished sentence, the sym-

phony is complete. However, there came to mind at once the words from George Eliot's "The Choir Invisible," as if written for its concluding words:

"Oh may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence: live
In pulses stirred to generosity.

Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty—
Be the sweet presence of a good diffused,
And in diffusion ever more intense.
So shall I join the choir invisible
Whose music is the gladness of the world."

How much of immortality do we reflect from day to day among our fellows? Not only in the good deeds which we may do but in the very light of our countenances? Do we radiate an atmosphere of sympathy and tender understanding which lead people to turn to us instinctively in time of need? We can think of no finer tribute to the risen Christ than this: that through the power of his resurrection in us, people find in us something of the glow of his radiance, something of the warmth of his love.

On Repairing Our Ears

THAT was an arresting story which our columns carried from our African field several weeks ago, in which it was related how Dr. Bond had been repairing the ears of some of his native patients. It impressed us so much that we made a note of it for future reference. Valuable as are the Doctor's services in East Africa, if he can successfully repair ears, we raise the question whether he should not be brought back to contribute a much needed and more far-reaching service among us home folks.

Along with that particularly troublesome organ, the tongue, the ear has long presented a difficult problem. In fact, it is the proper adjustment of the two that has offered a fine field for the specialist. For example, "itching ears" and loose tongues always seem to go together and they make a bad combination. If we could only have our ears repaired in this respect, how much annoyance and trouble would the world be spared! Itching ears hear too freely. They are prone to listen to all kinds of fantastic tales, which the loose tongue passes readily on to the next neighbor. Such ears are sufficiently numerous even among Friends, we are sometimes led to believe, to offer an unlimited field for practice on the part of an ear repairer. A Friendly ear is not an itching ear.

Another problem is presented by "deaf ears"—ears that

seem hopelessly estopped to the entrance of spiritual truth. Other things in plenty they hear all too easily but when truth presents itself they are found to be "dead." Other ears are partially deaf only. They hear the declaration of truth in general and especially when it seems to apply to some one else, but when it comes home the connections seem broken. It is very disconcerting indeed to attempt to speak to deaf ears.

Other ears are defective in being such good conductors. What is heard by one ear passes immediately out at the

other. Little that is worth while is retained for reflection. On the whole there is plenty of accumulated repair work to engage an ear doctor among us indefinitely.

Perhaps the need may be best expressed in terms of an ear tuner. The ear at its best will be so finely adjusted and so well attuned to the finer harmonies of life that it will unconsciously tune out the idle and the false and tune in the good and the true. And such a delicate adjustment is possible only to the healing hand of the Great Physician himself.

He Went a Little Farther

BY ELBERT RUSSELL

IN the story of the last night before Jesus' death one finds a growing isolation. The crowds scattered to their lodgings for the passover and Jesus gathered with the Twelve in the upper chamber; Judas left the supper to get the officers to arrest the Master. Finally Jesus left his friend's house and the city behind him, as he and the eleven start for Bethany. At the gate of Gethsemane the eight remain while Jesus enters with the chosen three. Then he left them and "went a little farther" to pray. But in that advanced loneliness he was with God and from it he came forth to redeem the world.

The expression, "But he went a little farther," seems typical of Jesus. In seeking and in doing the will of God, he dared the human loneliness of going farther than the rest. And in this is an example and a secret of power for us. The degree of our venturing to go farther Godward is the measure of our power to help the world.

But the world does not stand still. It catches up with its outposts, if they remain stationary. Moses left a generation of murderers in the wilderness and the prophets preached to a generation of immoral idolators. In Jesus' day the Jewish world had caught up with these leaders: they had come to worship the law and to build monuments to the prophets. But Jesus went farther.

Whatever the preeminence the Society of Friends has had in Christian progress has been due to the willingness of its founder and members to go a little farther Christward, in trusting the Inward Voice, in practicing Jesus' teaching, in walking the way of love. But the world continually catches up. Many of our advanced Quaker positions have been occupied by others. The resolutions and concessions of the Protestant churches leave us but little ahead on most issues. The abolition of slavery, woman's equality in church and state, freedom of conscience and worship, the separation of church and state, the priesthood of believers, the essential spirituality of worship—in these matters we are no longer alone. On the subjects of peace, race equality, the abolition of capital punishment, industrial democracy the average of our membership is possibly in advance of the masses in other denominations, but the great leaders are as often men of other denominations; and in these causes large sections of our Society lag far behind the outposts. During the World War we did do a great work in restoring its waste places and in aiding its victims; but even here we had by no means a monopoly of such Christian philanthropy: it was only in feeding the children of so-called enemy countries that we went conspicuously farther and from all this work too many Friends held aloof.

Are we Friends, now in the post-war slump, to lose the spiritual power and leadership that come only to those who go a little farther? There are many now who will work for the Negroes and even work with them on interracial committees. Will we go a little further and eat and worship with them as Christian brothers? We have set a conspicuous example of relief work after war has come with its waste and wounds. Will

we go further and make sacrifices in peace time to cultivate good will between nations in order to prevent war? William Penn was a pioneer in practicing political democracy. Dare we go farther and risk out respectability by pleading and working for the practice of industrial democracy?

If Quakerism is to mean in the future something more than a complacent religious denomination among the other sects, cherishing the good old ways and ministering to the private spiritual needs of its membership, we must go a little farther than our fathers in the application of Christ's spirit to the world's needs, even if it lead again to lonely Gethsemanes.

Duke University, Durham, N. C.

Christ is Risen

FOR forty centuries, in one unbroken column, the race of man had been marching into the shadows. And of all the millions who had descended into the shadowed valley, not one had ever returned. No dead human form through all the centuries had risen up into a post-mortem life. There was in all Earth's area not one empty grave. No human heart believed, no human voice declared that there was such a grave—a grave robbed by the power of a victor stronger than man's great enemy, death. It was therefore a new and wonderful message which the Apostle communicated, when unto the dying race of man he lifted up his voice in the words: "One human form has risen from the dead; one grave of earth is empty; the man Christ Jesus who was dead, is alive again."

—S. S. MITCHELL, D. D.

Easter

Within ourselves, that future life to feel—
The sign of which we contemplate today—
An inward witness, that this house of clay
Is not the home eternal, where the weal
Resulting from Faith's venture becomes real
In triumph over death, since Hope's bright ray,
That Eastern morn, in masterful display
Of resurrection power, has fixed the seal!
"Because I live," said He who broke the bands
Of darkest night, "ye also who believe
In Me shall live, henceforth, eternally;"
The twilight turns to dawn, and beckoning hands
Bestir our growing faith, till we achieve
That fuller life; friends, too, in glory see.

Richmond, Indiana.

JOHN R. WEBB.

Impressions at Philadelphia

BY VISITING FRIEND

A spiritual oasis in a desert of metropolitan materialism; a Friendly enclave in the midst of the foreign territory of mammon. This is the feeling one has of the extensive Yearly Meeting premises at Fourth and Arch streets, located in the very heart of Philadelphia, and surrounded by high and substantial brick walls. It is anything, however, but a medieval retreat, a city of refuge from difficult situations. It suggests, rather, a storehouse of spiritual energy from which strength and inspiration are gained with which to carry on outside, under the impelling power of the Quaker concern.

Age, combined with the sanction of continuous service, gives weight and dignity. This we felt as, from the vantage point of a facing bench, we beheld Friends filling up the large room at the opening of the first business session on "Second Day morning, Third Month 28th." The hour appointed came and the Clerk asked the ushers to close the doors—to shut Friends in and shut the world out. And as if in defiance of the suggestion, as the doors were being closed a fire department wagon tore madly by, its deafening siren shrieking its right of way. How like the noisy world and its rude intrusions!

In many manifestations, both silent and vocal, the spirit of the past hovered o'er the reverent worshippers: in the quiet simplicity of the meetinghouse itself, which has sheltered the Yearly Meeting for one hundred and twenty-two consecutive years of its two hundred and forty-seven; in the half dozen or so Quaker bonnets which still grace the Quaker scene; in the impressive deliberation with which many men Friends enter and seat themselves before removing their hats; in the concerned admonition of an elderly Friend that "old ways are best;" in a prayer uttered in the tuneful cadence of former days. But there is a significant interruption. A Friend breaks in apologetically to announce that a car outside bearing a New Jersey license tag, has stayed its limit and must move on at the insistence of the police! Despite the attachments to the past, progress impels the onward march.

For several years we have wanted to attend Philadelphia Yearly Meeting and write it up. Now that we face the latter opportunity, we have some misgivings in the matter. Philadelphia Yearly Meeting is a spirit rather than an organization and it is impossible to report the intangibles of spirit very illuminatingly. Perhaps we may best approach the task in terms of a few general impressions. Incidentally, we found that a seat on the facing bench, with

weighty elders and ministers on either side, with several hundred observing Friends in front and with six superior minded clerks immediately above and behind, did not lend itself to copious note taking. We essayed occasionally to confide some fleeting observation to our little notebook as unobtrusively as possible but found our style painfully cramped. There seems to be an inherent incompatibility between notebooks and facing benches. Perhaps it is just as well, inasmuch as we are thereby forced to give outstanding impressions rather than more or less inconsequential detail. However, it is through the latter, often, that the former are emphasized.

Our first impression was unmistakable in that it was so unexpected. The doors were closed for the opening period of worship, of which, by the way, more is made in connection with all the sessions than in other Yearly Meetings. We settled expectantly for at least a brief period of silence. Almost at once a woman Friend was on her feet delivering a message which had evidently been rather carefully prepared. No sooner had she finished, after several minutes, than other Friends followed in quick succession. We are not minimizing the "exercises" which were measurably edifying on the whole, but we were reminded of Geo. Fox's expression of "famishing them with words." For the most part, our observation during the sessions would lead to the conclusion that the periods of worship are held on the basis of much speaking rather than upon the basis of silence.

AGGRESSIVE ACTION THROUGHOUT THE YEAR

In the first business session came our outstanding impression of Philadelphia Yearly Meeting. It was in connection with the report of business handled by the Representative Meeting during the year. This body corresponds to the Meeting for Sufferings in London Yearly Meeting. Technically, it corresponds to the Permanent Board in most of our Yearly Meetings, but technically only. It is the Yearly Meeting in aggressive action throughout the year, holding regular monthly sessions, rather than a body which rarely meets between Yearly Meeting sessions, and only then on special call to attend to some feature of business having to do only with the Yearly Meeting itself.

Through the digest of the proceedings of the Representative Meeting there passed in review a truly impressive array of concerns upon which Philadelphia Friends

had thus expressed themselves. These ran the gamut of municipal, state, national and international affairs, ranging all the way from a protest against the staging of a boxing match at the Sesqui-Centennial to support of the proposed treaty with Turkey. To give one good example of the thorough-going nature of the work done by the Yearly Meeting through its Representative body, the latter took up vigorously the cause against capital punishment, sending out communications on the subject to all the state legislatures in session before which the subject was an issue, and keeping informed of the trend of events on the question in the various states. We can't begin to speak of all the matters dealt with, but the mention of a few others will serve to acquaint readers with the wide range of interests with which the Yearly Meeting has been busily engaged: relations of our government with Mexico; compulsory military training in our colleges and universities; cooperation with World Conference on Faith and Order; consideration of World Economic Conference; support of World Court; protests against legalizing horse-racing and gambling in Pennsylvania. All these and others, aside from business relating to the affairs of the Yearly Meeting.

We know of no other Yearly Meeting or body of Friends in America that in any such measure brings the Friendly impact to bear upon public questions of moment. So far as American Friends are making any real impress upon public life and policy, except through the Federal Council of Churches, of which the Five Years Meeting is a constituent body, Philadelphia Yearly Meeting for the most part seems to be making it. Its active Representative Meeting makes the Yearly Meeting a continuous force for righteousness throughout the year. Moreover, such aggressive work gives a sense of purpose and accomplishment that unifies the Yearly Meeting and gives it a sense of consciousness and influence.

FRIENDS TAKE RESPONSIBILITIES SERIOUSLY

There is evidently an unusual sense of obligation felt by those under appointment in connection with the Yearly Meeting. We noted this first in the roll call of representatives. Nearly all of the long list responded to their names, and in case of the few absences there was nearly always some one present to rise and give a valid reason therefor. The very fact that absence seemed to require a good explanation was refreshing. At the first session of the Meeting of Ministers and Elders, forty-

eight representatives were called from the seven Quarterly Meetings and all but five answered. Two of these were planning to be present at the second session and the other three sent reasonable excuses. Philadelphia Friends take their Yearly Meeting seriously, not only as shown by the presence of so large a proportion of representatives but by the general attendance as well. Throughout the week the large meeting room was well filled and on at least one occasion, crowded to the ceiling.

A great element of strength in the Yearly Meeting is found in its openness and wealth of discussion. When a subject or department of work is presented through a report of the committee in charge, no "brought on" speaker is introduced to make an address on the topic involved. Friends are eager to do their own discussing, for which they are amply able. All phases of the question are thus open for consideration and every viewpoint is given a hearing. Some of the discussion is naturally indifferent in quality but for the most part the consideration is on a very high plane.

Lest we give the impression that no set addresses are programmed, we should explain that we are here referring to the official business sessions. There are auxiliary public meetings for which special addresses are arranged. Among these were: "Some Principles of Bible Study," by W. Blair Neatby, at the meeting of the First Day School Association; "Present Conditions Among the Indians," by Matthew K. Sniffen, Secretary of the Indian Rights Association, at the meeting of the Indian Committee; "Higher Education and the Modern Negro," by Thos. E. Jones, President of Fisk University, at the meeting of the Friends Freedmen's Association; "China's Crisis and Friends' Opportunity," by Dr. Timothy T. Lew, President of the National Education Association of China, at the meeting under the auspices of the Foreign Mission Board; "The Outlook for Prohibition," by Robert E. Corradini, Secretary of Research, World League Against Alcoholism, at the meeting of the Friends Temperance Association; "A Sane Mexican Policy," by Dr. Samuel G. Inman, Secretary of the Committee on Cooperation in Latin-America, at the meeting under the auspices of the Peace Committee.

EVIDENCES OF PROGRESSIVENESS

One cannot sit through the sessions of Philadelphia Yearly Meeting without being altogether impressed with the weight of that body, and it is by no means a weight that is static. Perhaps our second outstanding impression, and very closely related to the first, was that of its steady and constructive progressiveness. We offer a few "exhibits" by way of illustration.

Although this year marked our first attendance, we have kept rather closely in touch with the Yearly Meeting for the past

decade and have the expression of representative members with which to supplement our own observations. First, we may contrast the business sessions of today with those of former days. It is not so long ago, as the years pass, that the major concern which came before the sessions had to do with answering the queries. Now the sessions are crowded full of business, and real live business at that. From exaggerated introspection, the Yearly Meeting is reaching out hopefully in almost every direction to the end of making its influence vitally felt in the world of affairs. We would not imply that the treatment of the queries has become in any sense perfunctory. As a matter of fact, the careful attention which was given them, and the thoroughgoing discussion which followed their reading, was in itself arresting. However, the fact that for the first time in its history the answers were read in summary only, was a matter of grave concern with a few conservative Friends.

Another manifestation of the progressive tendencies of the body is found in the growing cordiality of its relationship to other bodies of Friends. Many of our readers will remember when minutes presented by visiting Friends from other American Yearly Meetings were received but not publicly recognized. It is far otherwise now. Since the separation of one hundred years ago had its beginning in the Arch Street Yearly Meetinghouse, as we recall, it was significant that last year Philadelphia Yearly Meeting Orthodox took action looking toward the exchange of certificates of membership with the other body. From the latter there came at the opening session this year a most sympathetic and appreciative reply, the spirit of which greatly "tendered" the entire body present.

Furthermore, ten years ago when the invitation was presented to send fraternal delegates to the Five Years Meeting, the invitation was declined, although the feeling on the part of perhaps a majority of the membership was such that about forty Philadelphia Friends were in attendance at Richmond in the fall of 1917. Five years ago the invitation was accepted, but over quite a minority protest. This year the invitation was accepted heartily and enthusiastically, without a single dissenting voice. Indeed, we were quite thrilled with the spirit in which our overture was received, the expression of very many being to the effect that they would come to receive help rather than to give it. In the few days that followed, as we mingled with Friends, we were interested to note how eagerly would the appointment as fraternal delegate if offered, be received on the part of individual Friends.

WESTTOWN THE CENTER OF LIVELY DISCUSSION

One good index of the advancing thought of the Yearly Meeting is found in its management of Westtown Boarding School which might be characterized as the very

apple of its eye. Until a very few years ago, the school was open only to children both of whose parents were Friends. Now it is sufficient if but one parent is a member of the Society. We had heard rumblings of a desire to open the doors yet a little wider, and therefore awaited with keen anticipation the discussion of the subject on Westtown Day, which by the way, is the high tide of the Yearly Meeting, so far as attendance is concerned. The Westtown report as read opened up the subject in a very statesman-like manner, setting forth the pros and cons of admitting at least a small percentage of students from non-Friends homes.

At its conclusion a few weighty Friends expressed the hope that time would not be taken for discussion, but that the whole matter be referred to the Westtown Committee. We were rather disappointed at this apparent turn of events for we had really stayed over a day longer than we had expected in order to hear this interesting question freely discussed. We anticipated, and rightly so, that from such a discussion would be revealed much of the temper and trend of the Yearly Meeting, even aside from the immediate question at issue. Our disappointment was premature, however, for the burden was on the minds of many Friends, and when Philadelphia Yearly Meeting wants to discuss, there is no human power which we know that is able to turn it aside. Certainly no such power was in evidence on Fifth Day afternoon. We cannot go into the merits of the question here, but suffice it to say that the various points of view involved were ably and earnestly presented and in a fine spirit. Incidentally, we were especially interested in the stirring appeal of Congressman Welch, who became a member of Friends by conviction four or five years ago, who urged the Yearly Meeting not to open wider the doors of Westtown and thus start out on a course which would inevitably, as he thought, lead to the weakening of the principal source of strength of Philadelphia Quakerism. The Clerks, not being able to minute the sense of the meeting, continued the subject for further consideration. When, on the following day, discussion had lasted until noon, the whole matter was referred to the Westtown Committee, with power.

THE YEARLY MEETING AND ITS YOUNG FRIENDS

As the fourth feature in the progressive movement among Philadelphia Friends, we cite the force and strength of its young Friends, together with the very sympathetic attitude which the older Yearly Meeting leaders manifest toward them. This is all the more impressive in view of the fact that the younger group is doing some very original, if not revolutionary thinking and is not at all inclined to accept unchallenged the older leadership. In the second meeting of Ministers and Elders, the main topic of weighty discussion was the state of the

ministry of the Yearly Meeting, particularly from the angle of its apparent inability, in large part, to meet the needs of the young people. It was a searching discussion carried on in a spirit of frank consideration and with every evident desire to meet the condition of the young people as helpfully as possible. The Meeting was informed by a concerned Friend that the Young Friends report, which was later to come before the Yearly Meeting body as a whole, would contain some very frank suggestions for which the understanding sympathy of Friends generally was earnestly bespoken.

This "tip" was doubtless not required, however, to insure for the pronouncement of the Young Friends group a very attentive audience. The first part of the report outlined the activities of the young Friends during the year, showing them to be alive and alert to openings for service, and setting forth a comprehensive program of work that would properly challenge attention anywhere. Quoting the last paragraph related to this program: "The most interesting and possibly the most significant project which has been undertaken this year is the collection of reports on the 'State of Our Society' and the stimulation of thought that has resulted. Following a suggestion from William B. Harvey, the Young Friends' Committee requested each Monthly Meeting to arrange a conference of its young Friends at which they should draw up a report of their feelings about the functioning of the Society of Friends."

A REMARKABLE PRONOUNCEMENT

We cannot take the space to give even the summary of the reports as presented to the Yearly Meeting, but would mention enough of the subject matter to indicate the far-reaching nature of some of the suggestions made. The young Friends declare they want to share meeting responsibility and suggest that the way to arouse their interest is to lay responsibility upon them to an increasing degree. They feel the functioning of the business meetings to be inefficient and laborious, and suggest a careful study of the mechanical organization with a view to change. They assert that regularity of attendance upon meetings for worship is a valuable habit but is not a substitute for a genuine interest. A number of groups feel that the present ministry is often uninspiring, the sermons long, delivery monotonous and the subject matter involved. Recording of ministers seems to them to be repressive of the life of the meeting, and often to place an undue burden on the individuals involved. They suggest that possibly it is at variance with the theory of Quakerism. They feel themselves too largely dependent upon older Friends for vocal ministry, and hesitate to take part in meetings at which they are present. Asserting that the big interest of young Friends today is in social problems, they declare that they are not concerned

about specific beliefs about the Scripture but their application to everyday life. They feel keenly the great discrepancies which exist between the social and economic system and the standards set by Jesus. Interested greatly in our relations to our neighbors, they are conscious of too great a spirit of exclusiveness on the part of the Society of Friends; too much of a "holier than thou" attitude. The problem of membership is cited as one of the most serious that confronts the Society. Numerical strength alone is not significant. As a means of developing a large number of young people who will participate in the active life of our meetings, the importance of First Day schools was greatly emphasized. Calling attention to the fact that the Yearly Meeting at the present time owns and controls approximately \$8,000,000 worth of real estate in the central part of the city, the young Friends suggested the amalgamation of the two city meetings and the centralization of all Quaker interest at one point.

Following the reading of this remarkable pronouncement, nothing but appreciation of it was expressed. In fact some of the venerable Friends characterized it as the most statesmanlike document that had been read in Yearly Meeting for many years. There was no hint of a suggestion of presumption on the part of the youth in launching out into such deep Quaker waters. On the other hand it was repeatedly emphasized that the young people should consider themselves an integral part of the Yearly Meeting and not as a detached group, their words of wisdom and counsel being always welcome. Such expression was more than an idle gesture, for the subject matter of the document was referred to an appropriate committee, on which the young Friends would be properly represented, for further consideration.

We have mentioned this report at considerable length, without regard to the merit of the suggestions made, because there is involved certain attitudes and temperament that are fundamental to the growth and wellbeing of any religious body. The most difficult question of procedure has to do with the adjustment of youth and maturity. When there is the fullness of mutual understanding and appreciation that is very considerably in evidence in Philadelphia Yearly Meeting, there cannot be other than great hope for the future.

GLEANINGS FROM AN IMPOVERISHED NOTEBOOK

When the change from holding separate sessions for men and women was made two or three years ago, the door was left open for continuing the time-honored custom as might be desired. However, there is no inclination toward the old order. The nearest approach to it is found in the Meeting for Ministers and Elders when the men and women sit on opposite sides of the room. Three men Friends and three women serve the Yearly Meeting as clerks

and at one session at least the first woman clerk presided.

On one occasion we were given to see how the tide of decision may turn in the course of discussion. After six years of service the Extension Committee in its report gave evidence of that "tired feeling" and suggested that the Committee be discontinued. After some discussion its request was practically conceded and we suspect that the Clerk had his minute framed accordingly. Some Friends were not satisfied to lay down this one agency of evangelization and proceeded to make themselves heard. The discussion gave expression to a strong evangelical sentiment in the meeting, the result being that the anticipated "sense of the meeting" was reversed and the Committee continued with the suggested infusion of some new blood.

The "high seat" visiting Friends were W. Blair and Kate Neathy, and Frederick B. Sainty, of London Yearly Meeting. Ministers present from the Five Years Meeting were Thomas J. Battey of New England, David M. Edwards and Fred E. Smith of Indiana and Raymond Binford of North Carolina. All gave acceptable service.

George Burnham and Edith Lamb Braithwaite with their year old daughter Elizabeth, were present, enroute home on furlough to England and Ireland from their field of work in Japan. Both spoke very effectively, following the Foreign Mission Committee's report. Several of our readers will pleasurably recall Edith Lamb as having attended the sessions of the Five Years Meeting in 1922, in company with her parents, she then being on her way to Japan.

The Yearly Meeting was bowed in prayer and sympathy for Robert L. and Margaret T. Simkin and baby daughter, who, it was announced, had chosen to stick to their post of duty at Chengtu, West China, rather than to seek escape by the gunboat route. A message of appreciation and love was cabled to them.

Very Friendly were the social lunch hour occasions. Between the morning and afternoon sessions lunch was served at the Arch Street meetinghouse. Between the afternoon and evening meetings tea or supper was served at the meetinghouse at South Twelfth Street. The Young Friends did yeoman service on these occasions, which gave fine opportunity for social intercourse.

It was a pleasure to renew acquaintance with several Young Friends whom we had met at the Young Friends Conference at Oskaloosa, last summer, and to find them enthusiastic over the Conference, in retrospect.

(Continued on page 260)

Among Japanese in California

BY LYDIA M. CAMMACK

During the last twenty years Friends in California have had more or less interest in the Japanese on our coast. At one time there were teaching centers for them maintained in eight different localities. The shifting of the Japanese, who do not own their own homes, and who often change localities for labor interests, makes it impossible to keep the membership of a group stable. Because of Mexican influx and their labor lords, the orange picking is now largely in their hands, the Japanese taking work in the cities and in the gardens and truck fields. Japanese and Mexicans are very different in their education, and habits of life and do not harmoniously mingle as a rule.

Our Japanese centers have now dwindled to two, with three turned to other churches. At Pasadena there is a union church in which Friends have a leading share of teachers and officers. A precious aggressive work is there carried on with Sunday-school, Christian Endeavor, women's Meetings and preaching services. There was once a flourishing mission in Whittier, when Bunji Kida and M. Takata, and Geo. T. Hayashi were pastors, but since so many Japanese have moved away or returned to Japan, it was thought best to combine the Whittier membership with a country center nearby and form the Whittier-Norwalk mission.

Two years ago a commodious little church was built at Norwalk, near the vegetable growers, by donations from Friends Churches and from Japanese, who gave more than \$1,100.00 and give largely for the support of a pastor. About forty families are reached. Here we have a Sunday-school of fifty pupils with six teachers of classes from beginners to adults. Whittier Church supplies the teachers and leaders. Many happy gatherings spiritual and social are held here.

There are many Japanese missions or churches in Los Angeles and on the Pacific coast. There is a Federation of Japanese Churches in Southern California called the Den-Do-Dan. This federation holds a banquet once a year, usually to honor some noted person, but this year they held a free banquet for all the American teachers of Japanese. More than 100 Americans were there and a very inspiring, encouraging program was enjoyed as each gave a brief sketch of the work.

A very notable man and his wife, Mr. and Mrs. Tenko Nishida, have been visiting the churches here as missionaries from Nagahama District, near Lake Bewa, Japan. His history and experiences are very interesting the book of which, has been sold to the number of 90,000. He was a man of common people, of Buddhist family. When the time came for his military training provided for every boy

in Japan, he so abhorred the practice for war, that he gladly accepted the only alternative given conscientious objectors, that of doing pioneer work for the government in the cold barren island of Hokkaido north of the mainland, for a period of time equal to that of the military training. After that he married and tried competitive business, but his heart was hungry for life without strife and conflict, and he had little success in business.

Confronted with the gigantic problems of life, face to face, he grappled with the mighty questions of human struggle of nations and races, of livelihood, and of the struggle of the inner life. He finally secluded himself, fasting three days and nights, praying: "If there is a way to live without conflict and strife, let me live, and if not, take my life." At the close of his fasting he heard the cry of a baby for milk. Soon he heard the cry no more, and he thought: the baby cries for milk and the mother wishes to give it her milk. They have come together and both are satisfied. From this little incident he had a revelation of the great father or mother God, who hearing the cry of the earthly child, is waiting and glad to satisfy it and make both giver and receiver happy.

Realizing that all men are hungry in sin he accepted this revelation calling it, "Ittoen" the one light garden, or the one light in the dark spot. He at once realized that for this great peace which he received he must render some "free service of thanksgiving, or free service of repentance." This he calls "Takahatus." He reasoned that if he offered free menial service to his fellow men, that would entail no strife or conflict. This he did, and made himself notorious by his "free service of repentance." He preached the one light, and the free service of thanksgiving, and many accepted and followed his teaching. He called his followers "The Society of Friends of the Light."

Later he met Christian people and learned of the Bible and its revelation and rejoiced in the gospel of Jesus Christ. In Tokyo he met Gilbert Bowles, Dr. Nitobe and Mr. Ford of Australia, a prisoner for conscience' sake from the world war. From them he gained some knowledge of the Society of Friends and their life. Gilbert Bowles asked him to find some Friends church and try and visit some Friends home if he ever came to America. He and his wife spent two months in visiting and speaking in Honolulu, the last of 1926, and then came to Los Angeles where he spent about the same length of time.

The pastor of our Japanese Church near Whittier, invited him to talk to his people and he brought them to our home, where

they stayed all night and until noon the next day. Later he came and spoke at Whittier College and at the church night supper for Friends where many members gathered. Dressed in native costume, and speaking through an interpreter, his message of peace and good will, he made quite an impression. He was very eager to hear the beliefs of Friends, and others of his countrymen came in with the interpreter to have an exposition of Friends beliefs. As we told him of George Fox and his search for light and truth, he felt at once that he too is a Friend in principles and beliefs, and that he might join Friends. His following in Japan is very great.

At Whittier College he presented to its library a motto in Chinese characters—"Flying fists create hell; praying hands, the kingdom of heaven." His people have called him again to Honolulu from which place he writes that when he returns to this continent he wishes to visit other Friends meetings. He has sent several presents from Honolulu and a piece of heavy bolting silk on which in both Chinese and Japanese characters he has written, "Whittier, the most spiritual heavenly paradise on earth!"

Isaac T. Johnson has lately visited in Whittier, showing his round-the-world missionary pictures, which were much appreciated. His pictures of Japan and its missionaries and his talks about the natives were very interesting.

Whittier, Calif.

IMPRESSIONS, ETC.

(Continued from page 259)

Attending Philadelphia Yearly Meeting is something of an endurance test, since it is not uncommon for a single session to last for three and a half hours. It almost reconciled us to the "form and ceremony" whereby the entire meeting rises when a Friend kneels to pray.

There are different schools of thought and experience in Philadelphia Yearly Meeting as elsewhere in the Society of Friends. They seem to get on together in sweet harmony and with mutual appreciation.

The habit of free discussion evidently develops the gift of public expression. Philadelphia Friends express themselves forcibly and well, men and women alike, including young Friends.

The following were named as fraternal delegates to the forthcoming session of the Five Years Meeting: Elizabeth Brinton, James W. Edgerton, J. Passmore Elkinton, Susan S. F. Goodwin, Elizabeth A. Haines, Marian W. Harmer, William B. Harvey, Elizabeth B. Jones, M. Albert Linton, Edith C. Moon, Max I. Reich, James F. Walker, Annette G. Way, D. Robert Yarnall, Elizabeth B. Yarnall.

W. C. W.

An Adventure in Church Finance

BY MEMBERS OF MOTOR MONTHLY MEETING

Where shall one go in search of adventure? In Stevenson's time the far Islands were the scenes that brought excitement. The gold fields of California provided sources of adventure to the men of '49, and the gold fields of Nevada in 1927.

What constitutes adventure? How is it different from other lines of activity? What are its component parts that make up the whole? Adventure must provide for us three things to be worthy of its name. First, it must blaze a new trail. One may scarcely be said to be "venturing" while doing the same thing in the same way that he has always done before and that his forefathers have done before him. Second, it must contain the element of danger. One could hardly be said to be enjoying an adventure while sitting peacefully and safely by the fire in his room. Third, to be satisfactory in the way of adventure, it must bring abundant reward, else it may be only misfortune.

The desire for adventure may be stronger in some than in others, but we believe it is practically universal in some form or another. This longing to walk in untried paths, to brave the hidden dangers of the unknown, to seek ampler rewards than those usually bestowed upon the plodder, is not confined to us of modern times. Abram went forth, not knowing whither he went. Joseph was the prince of Old Testament adventurers, though not of his own choice, perhaps. Paul saw the rosy light of promise and fared forth into the challenging and dangerous west.

One group of Friendly folk, constituting a small but active local meeting belonging to one of our mid-western Yearly Meetings, has sought and found adventure where, perhaps it has seldom been sought before in the field of church finance.

Founded by the forefathers of the present generation in the early sixties, this meeting has had a varied but useful life. It has ministered to the spiritual, and at times to the temporal needs as well, of the rural community in which it is located. There is a strong determination on the part of many to maintain its life at whatever cost.

Ever since the pastoral system was introduced into the Friends Church a resident pastor has been employed. Some difficulties have been encountered in the financing of the church. Twice it has been necessary to rebuild or re-model and the present structure is inadequate to the needs. The pastor's salary, while never large, has been paid but with increasing difficulty. The present pastor has been in service for several years and has had a special leading in his ministry along the line of scriptural giving to the work of the Lord. Being a tither himself, he was able to demonstrate by example as also to

teach by precept, the benefits of systematic giving to the church and its benevolences. He had felt that the financial system, or rather lack of system, was decidedly lacking in dignity and effectiveness.

When solicited, near the close of the church year, to remain longer as pastor, he proposed the following financial plan, not having very much faith that it would be adopted. He proposed that there should be eight people, seven besides himself, who would agree to conscientiously tithe their income, giving three-fourths of this tithe to the Church and retaining one fourth for their own private benevolences. Of these three-fourths of the tithe that were to go to the church, one-fourth was to go into the maintenance fund while the remaining two-fourths were to go to the pastor for his support. The pastor agreed to accept this tithe as his salary in full, only stipulating that his salary should not be increased above what it had been under the former system. Anyone who wished to do so might make a free-will offering to the church, although not a tither, which was to be divided in the same ratio as the tithe. No soliciting was to be done except that the names of the tithers might be secured by this means.

The pastor still expected to move. Candidly he did not think seven tithers on this plan could be secured, but no sooner had the plan been explained than not only eight but ten made the compact and the "Adventure" was duly entered upon. Some

RESURRECTION

BY ALICE S. COOK

Behold the resurrection glory,
The power of God doth bring!
The all-revealing age-old story,
In miracle is seen.
Escaped from their wintry tomb,
Behold the burst of leaf and bloom,
Enwrapping earth, dispelling gloom!
And out in space where planets swing,
Hangs the mellow paschal moon—
Sing, ye daughters of the King,
Rejoice, rejoice, with hearts attune.

Victorious over earthly sentry,
The angel rolls the stone;
And Christ stands forth from open entry,
In glory all his own.
Triumphant over man-hewn grave;
Efulgent beams his being lave,
Eternal power, our souls to save,
Glory, glory to his name!
Our elder brother, heaven-crowned,
God's only Son, our hope, remains—
Sing, sing, ye daughters of the King!
Rejoice, rejoice, that Jesus reigns!

(Written for the King's Daughters, the Woman's Home Missionary Society of the Friends Church at New Castle, Indiana.)

prophesied disaster. Such a thing had never been done, therefore it never could be done. People would not keep faith. The income would not be sufficient to maintain the church. The pastor would find he could not live on what he would receive and would be compelled to forsake the work. To tell the honest truth he did cast one or two anchors to windward so as to make it possible to remain with the work in case these doleful predictions should be verified. But they have not been.

It should have been said that no watch was to be kept over anyone's business. The whole matter of payment was to be left solely to each individual's sense of integrity and honor.

This plan has been in force five months. It seems that results ought to begin to indicate its success or failure. So far they have been very gratifying, as witness the following statements which are verified by the Monthly Meeting Treasurer.

All bills for local church maintenance have been paid promptly, including janitor, fuel, light and all other such expense. All obligations of the local church to the parent church were paid for the entire year during the first four months, an unheard of record for this church. The pastor has received more to apply on his salary than he has ever received at this time of the year, and best of all there is ample money in the treasury to meet any emergency that might arise. People are giving joyfully and the pastor feels that for one happy year he is preaching to a people who believe God and take him at his word and who know by experience that "God is not slack concerning his promises." Also the pastor rejoices that for one year he is receiving his support in the manner that God intended his servants to be provided for.

The era of financial prosperity has extended into all departments of the work of the church. The Ladies Aid has more money in the treasury than for years. The Bible School is out of debt for the first time in many months. The Missionary Society has sent fruit and clothing and money to needy fields in larger amounts than ever before. We feel that the Lord is blessing us spiritually as well as temporally.

How much of this apparent prosperity can be properly attributed to our "Adventure in Church Finance" we do not know. We feel that by "honoring the Lord with our substance and with the first fruits of all our increase" we are at least giving him the opportunity to "open the windows of Heaven and pour out such a blessing that there shall not be room to receive it."

We send forth these words, not boastfully, we trust, but with the sincere hope that they may be our testimony to the simple truth of Scripture, and that possibly they may inspire others to go do likewise.

To God be all the glory, Amen.

HENRY M. VORE.

Milo, Iowa

The Reality Behind the Shadows

BY GEO. C. PIDGEON, D.D.

John 14:1-17

These words are spoken in the shadow of Calvary. The traitor has just left the table, to the Master's inexpressible relief. He knows he must soon leave his own, and in these circumstances he gives utterance to these great words: "Let not your heart be troubled: believe in God, believe also in me." It is the old call to faith as the only way to the light. It is easy to believe in God when discussing theoretical problems; but to believe that a God of love and wisdom is in control when wickedness is triumphant and the object of our love lies bleeding before us, is a very different matter. All this in its worst form is soon to be these disciples' lot, and, to prepare them for it, he, the victim, calls them to belief in God. If ever there could be justification for refusal to believe, it was when Jesus Christ, the world's hope, was delivered up to the enemies of humanity. In the thick of it he himself urged faith in God, and by those disciples holding it fast the whole world was led into the light.

Jesus continues:—"Believe also in me." Belief in Jesus adds the vitalizing factor to faith in God. The warmth of personality, the closeness of communion, the intimacies which the soul craves and the help it needs in life's secret places, come to us through Christ. Further, faith in Christ unquestionably brings the power of God into the souls of men. Through him God created the worlds; through him he recreates humanity. The one way, therefore, out of the disciples' situation was to hold fast their faith in God and their faith in Christ as the revealer of God.

Then Jesus took up the question of why he was leaving them. Underlying these simple words there are three great truths. First, personal immortality. Jesus assumes that you will be where he is to be. Closing your eyes on the land of the dying will mean opening them in the land of the living. Personality persists and so does character. The divine life communicated to men here will never be interrupted; the union with God here consummated can never be broken; physical dissolution leaves the spirit and its relationships untouched.

Second, this life is to be lived in personal relationships. Jesus speaks of a place prepared and the room for all in his Father's home, but, as with every home, it is not the locality but those in it which interest us. "It is not in heaven one finds God, but in God one finds heaven." The place prepared will be new but not strange; we go where we belong and where those who belong to us will fit into our lives. If all are in Christ, all who believe will surely be together.

Third, what we call death is the entry into this fullness of love. Death is admission into him immediate presence. He is there to receive us. In the slang of the street, death is often described as "passing out." Jesus thinks of it as entering in; not going out into the strange and dark, but admission into the warmth and brightness of the love which died to save. "Where I am there ye shall be also"—in this simple assurance is the key to the gladness of eternity.

The bewildered disciples were not ready to concede the assumption in Jesus' words, "Whither I go ye know and the way ye know," so Thomas, the doubter, interjected:—"Lord, we do not know whither you are going and how are we to know the way?" This calls out one of the Master's great sayings: "I am the way, the truth and the life; no man cometh unto the Father but by me." This first word impressed the disciples so deeply that in the period of the Acts Christianity was described as the religion of "The Way." Men were lost in the trackless wilderness; in Christ there was opened a way into fellowship with the Eternal. In Christ we find him from whom we came and to whom we go—the source of our being and our destiny. "Through him," Paul puts it, Jew and Gentile "both find access in one Spirit unto the Father." This is the experience of the Church; not only does Christ reveal God, but also he brings us into living union with the Father.

Students of the New Testament have often drawn attention to Christ's unique

method of teaching. Socrates questioned his students, and so aimed to bring to the birth the thoughts that were being formed in their minds, Jesus made statements which moved men to question him. He closed the paragraph which we have been discussing with the statement:—"If you knew me, you would know my Father too. You know him now and you have seen him." This was too much for the disciples, and brought out a question which was virtually a challenge,—"Show us the Father, and that will give us all we need." The idea behind the request is clear,—How can we know God unless he shows himself to us as he did to Moses? God veils himself in mystery; the search of the ages has been for him; if men could look upon him but once their need and question would be met. Will Jesus secure this for them? Jesus replies to Philip, who had put the question:—"Have I been so long a time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father? Believest thou not that I am in the Father; and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works."

What does this mean to us now? We know God in Christ. A friend once stated it this way,—If Christ does not reveal God, then I do not understand God. This means that God is one to whom the objects of his love are everything, who lives in them as they live in him, and who gives himself to them to make them like himself. It is in such a being that we are to abide forever. We find God in Christ still. Personal contact with the ultimate reality is reached through him. Clearness, confidence, certainty, and all that joy in God which finds expression in the Church's praise are attainable through Christ and are open to all. The light that this casts on our future is welcome. When so close to God here, death means just a fuller union with one whom we know already and whose grace we have proven on so many fields.

Toronto, Canada.

THE CHRIST

BY MARY DELL ALLEN

I looked upon the Christ—
In a dream, the angels came
Near to the earth;
Then came He.
I looked into his eyes,
His face,
And saw his purity.
"Oh, Christ!" I whispered,
"Have thy way,
Come in, abide,
And be my Risen Lord,
The Christ, of Easter Day."

Again, I saw The Christ—
He came in answer to my
Call, "I need Thee,"
And he stood
Just as he used to stand
By Mary;
And I knew he would,
For he had promised
"I will stay—
And not forsake."
Oh, Christ, my Risen Lord!
My Christ, of Easter Day!
Whittier, Calif.

ASSURANCE IN THE SPIRIT

Whatever Peter said and Mark transcribed, there is no question as to what Simon believed on the first occasion of his preaching Jesus risen from the dead. He believed all that we have seen Jesus do and teach; he believed also that he had seen his Master in the flesh, himself and not another. He believed that Jesus was the Christ, and that his crucifixion and resurrection could be shown to be part of the authentic prophecy. He believed that the death and raising from the dead had been permitted both as witness to the Messianic character of Jesus, and as an assurance to man of a life beyond this life which should belong to those who believed in him. This was important in view of something else which he had

come to believe within the last forty or fifty days—namely, that the kingdom might be some time deferred and that many of the disciples, himself among them, should die before it could be inaugurated. But with the certainty that Jesus was a Christ of the dead who died in the Lord, there was an end of all uneasiness. The last word as to the futility of the kingdoms of this world had been pronounced when they matched themselves against his immortal quality.

It was not alone the conviction that they had seen Jesus risen from the dead, that brought the disciples back to Jerusalem. They came convinced that there were to be no more appearances until the coming with Glory and with Power, so convinced that not the vision of Paul, nor any exaltation, gave rise even to the rumor of a later hallucination. They were not expecting visions and hallucinations, but such a veritable likeness as they had seen disappearing up the cloudy mountain. How tender and personal the hope was, even at this distance we can measure. How often they looked out along the hill paths of Bethany, how many times his mother started at a knock on the door! They came together at a set time and place, too consistent not to have been conformable to instructions received after the event which had shattered their earlier expectation. Jesus going from them had known what no man has with such certainty known since, not only the hour in which his passage from the life of the flesh to the life of the spirit was to be effected, but the sure way to reach back in the spirit, to the spirits of those he had loved and left.—MARY AUSTIN in "A Small Town Man."

SETTING A GOOD PACE

The Christian Endeavor Society of the Antioch Friends church near Preston, Kansas, has been making some wonderful progress in the past few months. They adopted the Standards Chart issued by the United Society and commenced working on it January 1st, and have finished some of the goals and partly finished others though at the time these goals were set it seemed as though it would be a big task to reach them by the end of the six months. Of the thirty active and six associate members, ten are Comrades of the Quiet Hour and ten belong to the Tenth Legion, while an average of seventeen take part in the Sunday evening meetings. The average attendance of Endeavorers at all church services is twenty.

The Sunday evening meetings are becoming more and more helpful and inspirational, and many thoughts are brought out which are a help in daily living. Once each month the work of the Friends missionaries is studied, and in this way the members are getting a better understanding of the work of the missionaries and of the fields in which they are laboring. In January,

UNITED BUDGET THERMOMETER

ACID
TEST TUBE
FOR MONTHLY
OBSERVATION

PRAY AND
LABOR
FOR THE
RISING
LINE

FORMULA-
FAITH AND WORKS
EQUAL PARTS

MAR
FEB
JAN
DEC
NOV
OCT
SEP
AUG
JUL
JUN
MAY
APR

GOAL \$151,653.¹³
MARCH 31ST
1927

\$125,000.

\$100,000.

\$75,000.

\$50,000.

\$25,000.

ZERO APRIL 1ST
1926

a bird's eye view of all the Friends mission fields and their needs was taken, in February, Indian missions were studied, and now a lesson on the work in Palestine is being prepared. It is hoped that Roxie Reeve will be present when Africa is being studied.

Christian Endeavor Week was celebrated by having the secretary and field secretary of Kansas Yearly Meeting C. E. Union, Nettie Ditch and Goldie Reed, present for two meetings, February 5 and 6.

The Stewardship book "The Way to the Best," by R. P. Anderson, is being studied

by a class of ten on Wednesday evening after prayer meeting. When this book is finished it is probable that a class in doctrine will be started.

The society is co-operating in the work of the County and State Christian Endeavor Unions by attendance of delegates at the rallies and conferences held and by financial help. A number always attend the C. E. session at Quarterly Meeting also. The president of the Stafford county union is a member of the society and is chairman of the missionary committee and manager of the Standards Chart.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or elsewhere in the paper for that matter, cannot be held to reflect those of The American Friend.

WHAT IS THE FRIENDLY POLICY IN CHINA?

Editor THE AMERICAN FRIEND:

Where does the Society of Friends stand as regards the Nanking bombardment? Do we feel that foreigners should be protected by force, or allowed to be massacred? If we stand for the freedom of the Spirit, as we do, then we are also in support of freedom in relation to material existence. We therefore are in sympathy with Nationalist China while we repudiate any sympathy that we might have with the Kuomintang's present policies of force. We must be prepared to remain true to our ideals. It has seemed appropriate to the Kuomintang, and to its Russian advisors, military and civic, that the Northern forces shall be subdued by arms to enable a united China to live. While expressing our admiration for constructive re-organization in China, we should not be afraid to point out that what the Kuomintang is now endeavoring to accomplish by force could be gained, without suffering, by peaceful negotiation.

If we repudiate Nationalist force, as evidenced in China at this time, we must, to be consistent, repudiate armed intervention on the part of our, or any other governments, in its, and their, endeavor to protect foreign citizens residing in China. Yet if we repudiate armed intervention on the part of our government to protect its citizens from death, then we encourage, indirectly if not directly, Chinese armed force on foreigners if allowed to pass without punishment. It seems, therefore, that our only policy in regard to China is that of evacuation in order to avoid bloodshed, and this evacuation should be more rapidly proceeded with.

This policy of evacuation is not in any way a surrender of our determination to propagate Christian ideals; indeed it is in perfect harmony with these ideals. If we leave China now, when it is convulsed in Civil war and feels that our presence is a hindrance to the furtherance of its ideals, then it is certain that when events take a quieter turn we shall be welcomed back, if under a different regime, and on a different status. It seems to the writer that the Society of Friends might, with advantage, state its own policy in regard to China and the Chinese, and inform them that we are leaving the country because we feel that we are doing more harm than good by remaining; that we are not supporters of force, and do not desire armed protection, and that in order to avoid any possibility of armed intervention on our behalf we shall leave the country for the time. I do not mean to insinuate that

Friends should turn from co-operation with other missionaries in China, but that if we cannot agree on a common policy, then we might state boldly what our particular views on the subject are.

Such a statement would influence favorably Chinese opinion towards the missionary field in general, and might, in some measure, help to heal the wound that has been caused by the Nanking bombardment, in which we must all accept some measure of responsibility, however much we dread to accept it. We also were those who were being protected; if not the Society of Friends, then the Church, and we are members of the Church.

JOHN O'H. HARTE.

Modoc Point, Oregon.

MORE CHRIST AND LESS CREED

Editor THE AMERICAN FRIEND:

The question asked by E. Howard Brown in March 24 issue interests me. He evidently fails to comprehend the situation. He joined Friends after he was old enough to think—the most of us joined without thinking. Then, when we got old enough to think we found ourselves in the meeting, so we either had to stay in or think a way out.

When we found that plain language and plain clothes were not enough and felt the need of the Christ, then it was that we were willing to go where he could be found. My experience has been that I could find more life in a big church than in a little one, so it has been thought best to go where I can get the most.

The great Quaker need is for more Christ and less creed.

JOHN A. PIKE.

Los Angeles, Calif.
646 Sadler Street.

DYMOND'S ESSAYS ARE MODERN IN MEXICO

Editor THE AMERICAN FRIEND:

I just received my AMERICAN FRIEND for March 24th and have been reading the article by W. L. Pearson. It was not so much the complete discussion which attracted my attention, although that was good. He writes about "Dymond's Essays" as if they were a bit of ancient history. I thought perhaps it might be interesting to him to know that it is printed in Spanish and taught in Mexico. Perhaps if its teachings of "forbearance" do not become accepted here we may be able to help Mexico toward a spirit of "long suffering" with the United States!

When I learned that I was to have the

ethics class in Penn Institute and might choose my textbook I was in Mexico City and found that in the Evangelical Seminary they used Dymond. A student there, who was a Friend, recommended it highly. I had never studied such a text but took it up and taught it to two classes. Professors from the State Normal have borrowed the students' texts and have remarked about never having seen such a book. They do not fail to catch its challenge.

Adan Mercado who is here from Mexico, when having to write papers, often wishes for his "Dymond" for reference. His father had liked the book very much so he did not want to bring it away with him, because they had few books at home.

CORA HENDRICK.

Los Angeles, Calif.
1083 W. 35th St.

STRAY THOUGHTS ON AN EDITORIAL

Editor THE AMERICAN FRIEND:

One or two stray thoughts on the editorial in THE AMERICAN FRIEND for March 24.

It is not at all probable that the Society of Friends will have more influence as long as it is divided against itself, but rather less and less.

True it is that generally we are not making any noticeable contribution to present day thought and action but are rather munching the crumbs left by our spiritual grandfathers and great-grandfathers.

While the solution to the lack of conviction and lack of growth in numbers may be indicated in a stricter, narrower denominationalism, it is not so. What is it that sets one group of us against another group of Friends, one Friend against another? Nothing else than strict, narrow denominationalism as expressed by insistence on differences in doctrine. And where else lies the trouble between us and our non-Friend neighbors? The world is not moving in that direction. Truth is not denominational and the world wants truth. A united, rational Society can give truth to the world if it will.

God was alive some time before the Society of Friends.

FRANCIS J. W. WHEELER.

8 Cottage Street, Worcester, Mass.

In so far as our correspondent inferred from the editorial a plea for a narrow, divisive denominationalism, he misinterpreted it altogether. We do plead for a more thorough appreciation and acceptance of essential Quaker principles on the part of our membership. English Friends make this insistence, yet they are notably free from divisiveness among themselves and exert a notable influence upon the life and thought of their country.—EDITOR.

Systematic earning makes an industrious man; wise spending a well-furnished man; thoughtful saving a prepared man; and conscientious giving a blessed man.

QUAKERDOM · AT · LARGE

Wm. P. and Abigail C. Haworth left Miami, Oklahoma, March 29, for Salem, Oregon, to spend a year with their son, Charles C. Haworth, pastor of the South Salem Meeting. They are spending much of April with children in Colorado, hoping to reach Salem by the last of the month.

Clay C. Treadway has accepted a position in Hampton Institute for next year and will teach History there. Three others who had been associated with him at Southland Institute will also be at Hampton, namely: Lester Perisho from Iowa, and F. Raymond and Cecelia Jenkins from Richmond, Indiana.

George A. Fox, secretary of the Prayer League and Evangelistic Council, in their Occasional Letter to Friends in England and elsewhere, writes regarding a check for £60 to meet the cost of the new body on the No. 2 Motor Caravan, which was sent by a Friend who had heard of the need and wished to help. It is hoped that this van carrying the "Good News" will be used as soon as it is ready to visit all the neediest districts in Birmingham, holding open-air meetings and visiting from house to house.

The London Meeting for Sufferings and the Council for International Service are considering the request of the Paris group of Friends that they be recognized as an independent Monthly Meeting. The promotion of international good will is being furthered in Paris by the monthly International Luncheons, which are meeting with a generous response. Henry Van Etten and Alfred Lowry have been giving addresses in the West of France, speaking particularly on the prison problem in France, and on what constitutes real international security.

The Pasadena Pastors Union and the United Church Brotherhoods in protest against the asserted lifting of embargoes against shipment of arms to Mexico, adopted a resolution introduced and moved by William L. Pearson which was forwarded to President Coolidge as follows: We unite in respectfully and earnestly protesting against the persistently rumored lifting of arms embargo as leading to possible overthrow of the Mexican government and eventual intervention. We reiterate our unanimous appeal for settlement of all disputes by arbitration. It was signed by the presidents of the above organizations and appeared in full in the *Pasadena Star-News* for March 29.

President Raymond Binford of Guilford College, North Carolina, in a recent trip

to several northern states, conferred with many educators concerning correlation courses. He has been conducting such a course for the past three years in the freshman class with such good success that he has become interested in the possibility of extending the system over the entire four year college course. The system helps very definitely in determining the student's major subject and the nature of the work he wishes to pursue after graduation. He reports also a great trend toward comprehensive examinations covering the entire course as the best way to cause students to really think and to form some appreciation of the relationship between the different college departments of instruction.

In his new book, "My Life and Times," Jerome K. Jerome, the English author, devotes a chapter to his observations in France during the World War; and in one place he gives us this passing glimpse. "At Vitry, some hundred miles the other side of Paris, we entered 'the zone of the Grand Armies,' and saw the first signs of war. Soon we were running through villages that were little more than rubbish heaps. The Quakers were already there. But for the Quakers, I doubt if Christianity would have survived this particular war. All the other denominations threw it up. Where church had been destroyed the 'Friends' had cleared out a barn, roofed it, and found benches and a home-made altar—generally, a few boards on trestles, with a white cloth and some bunches of flowers."

The conferences which Gilbert MacMaster has sponsored, concerned with problems growing out of the Polish-German situation, have proved of such value that he feels it is wise to hold another one in Danzig in August, 1927. During the latter part of February he took a trip to Konigsberg and then to Danzig to make arrangements for this conference. He found many evidences all along the way of the terrible hatred existing between the people of Germany and Poland, which but strengthened his conviction regarding the need for such a conference as he was considering. After visiting the Legatis family, German Quakers, and Joseph Gingerrich, a Mennonite, a member of the first Polish-German Conference in Danzig, and others, Gilbert MacMaster felt encouraged in the initiation of another conference and returned to Berlin to work on the whole question which is causing such hate in Germany and Poland.

The Geneva Center has reestablished the Mid-Week Meeting to accommodate some

who are away from the city over week ends, and others, certain Genevese who, wishing to attend their own place of worship on Sunday, nevertheless wish to join in worship with Friends at some other time. A new experiment is being tried by alternating the meeting for worship, "held after the manner of Friends," with a devotional period with music. There are several gifted musicians in the group and these hours have already made a strong appeal to the twenty and more Friends and associates who attend. A new intermediary service has been sponsored by the Center in an attempt to bring about better understanding and cooperation between the Genevese and the international community. Toward this end, a carefully selected group of 40 people, representing the two groups, met at the Center recently for a happy evening of discussion.

The Forum Club of Whittier, California, had recently as its guest of honor, Herbert Harris of Whittier College and delegate of the Whittier Rotary Club to the International Convention of Rotary which will be held in Ostend, Belgium. He has been given leave of absence from his duties at the college and will speak before a number of Rotary Clubs as he journeys eastward. In his address he brought out the aims and purposes of what is known as "the sixth object of Rotary," namely, international understanding, goodwill and peace. He emphasized the fact that wealth and power can be accumulated no longer by discovery and conquest, that today these are built by industry and by commerce and both are built upon interdependence and co-operation, and that the greatest need of this age, accordingly, is goodwill, confidence and peace. Rotary International was "preeminently fitted for advancing peace through a positive friendship among nations, since its field is the development of an inter-people goodwill."

NEWS OF OUR MEETINGS

The W. F. M. S. and Ladies Aid Societies of Bloomington Friends Church near Muscatine, Iowa, held an all-day meeting recently at the parsonage in celebration of the birthday of the pastor's wife, Bessie Wilson. Dinner was served at noon and the women spent the day sewing for their hostess. She was presented with a comforter, a gift of the society, by the Secretary-Treasurer, Mrs. U. C. Lake, with other remembrances. W. H. Wilson and his family are greatly appreciated by the people of Bloomington. Three of the young people are students at Penn College: Edith Wilson, Clara Hoag and

Eunice Lake. April 3, the Bloomington Meeting was favored in having Edwin Newman, a Penn College student, take charge of the services, speaking on conditions in China.

The pastoral committee and the Capay Rancho, California, Monthly Meeting have extended to Ellis A. and Clara M. Wells to remain as pastors another year beginning July first. The work is moving along nicely in this most northerly Friends meeting in California.

At North Holtville, California, Friends Meeting, George Henry Little, formerly of Manchester, England, and later of Seattle and Los Angeles, has lectured on several occasions, illustrating his addresses with Palestine curios and costumes which shed new light on many well known passages of Scripture. A. R. Hoskins, with whom he is traveling, also spoke on the Bible Plan of the Ages, illustrated by a large chart. After morning meeting, March 20, most of the congregation went to the desert for picnic dinner after which George H. Little, dressed in a camel's hair coat, talked about Palestine shepherd life.

During the week preceding Easter, the Friends Meeting with Albert L. Copeland as pastor shared with the Presbyterian Church of Paoli, Indiana, in union services, meeting alternate evenings in their churches, the topic for the week being "Foundations for Faith," with the query: "Am I giving Jesus Christ his due?" and the prayer for the week: "That I may know him and the power of his resurrection."

Kokomo Quarterly Meeting was held at Union Street Friends Church, Kokomo, Indiana, March 25, the meeting on Ministry and Oversight being held the preceding day with every delegate present. Orin Hutchins, pastor of Second Friends Church, brought a fitting message, urging the need of doctrine, a Christian experience and consistent Christian living. Following a pot-luck dinner was the business session when Edgar T. Hole, Field Secretary of the Five Years Meeting, gave an interesting talk in which he urged Friends to appreciate the privilege of being the connecting link between Christ and the world. Greetings were sent to Josephine Hockett absent on account of illness. Several visiting ministers were present at the morning session when G. Raymond Booth of Amboy brought a stirring message on "The Cross of Calvary." After the business meeting Edgar T. Hole explained the origin of the Five Years Meeting and how the funds are distributed. He remained over for Sunday and spoke at New Salem, New Hope and Hazel Dell.

Van Wert, Ohio, local meeting of Friends where O. H. Trader is serving as pastor, gave a public welcome to twenty-

five new members, on Sunday morning April 3. The Friends Gospel Team of Van Wert went to Rockford, Sunday afternoon in the interest of the Young Friends work at Quaker Haven. The Gospel Team is composed of a ladies' chorus, a men's chorus, a quartet, a junior chorus, and a number of personal workers. Russell Mathews spoke on the value of a gospel team. Paul Wright, pastor of the Friends church at Spencerville, Ohio, gave an address on the subject, "The need of a clean and wholesome place of recreation for the young people of Indiana Yearly Meeting." O. H. Trader gave a short talk on the reality of Quaker Haven and the new building to be erected this season by the Young Friends of Indiana Yearly Meeting. There were 135 present and a great deal of interest was manifested.

A very helpful series of meetings was held at Walnut Ridge, Indiana, Friends Church, March 9-20, by Orley Smith of Carmel, Indiana. His coming has been a real spiritual help to the church and community. He showed clearly the vital meaning and importance of a Christian life and helped Friends to realize more fully what they, as a Church, could accomplish if really consecrated to the service of Christ and giving their best to him. As a result of his helpful messages some were converted, others consecrated their lives to Christ, while still others took a more definite stand for the Master. He was very ably assisted by the pastor, H. E. Reece, who led the singing.

GERTRUDE WHITTIER MENDENHALL

"What world or what vast regions hold
The immortal mind, that hath forsook
Her mansion in this fleshly nook?"

Gertrude Whittier Mendenhall passed into the larger life on the 15th of April, 1926. She was the daughter of Dr. Nereus and Orianna Wilson Mendenhall of "The Oaks" in Guilford County, North Carolina. She prepared for college at New Garden Boarding School, now Guilford College,

and later spent four happy years at Wellesley College. After graduation, having inherited the inclination and ability of her father as a teacher, she returned to her native state and entered upon her chosen profession at Peace Institute in Raleigh, N. C. Here she was associated with the late Dr. Charles D. McIver, who, when he was called to inaugurate the new State Normal School for Girls, recognized her marked success as a teacher and asked her to aid in organizing the work as head of the department of Mathematics. This position she held until her death, and she became a strong influence in the growth and progress of the institution, which later developed into the North Carolina College for Women.

The following extract from a testimonial issued by the Faculty of the College gives some idea of the esteem in which she was held by her associates:-

"We bear testimony to her rare character and service. We would remember especially her strong common sense, largeness of view, and saneness of judgment; her honesty in facing facts and issues; the courage with which (in spite of her extreme natural sensitiveness) she stood for what she believed to be right even when she was in a small minority; her fairness and tolerance towards those who differed with her; the courtesy and dignity which always characterized her in debate; her high ideals of scholarship, conduct, and policy; her devotion to the good of the College as a whole. We would remember, too, her utter sincerity as a friend, her gracious kindness and sympathy, her beautiful hospitality, and her humble and steady loyalty to the person and principles of Christ."

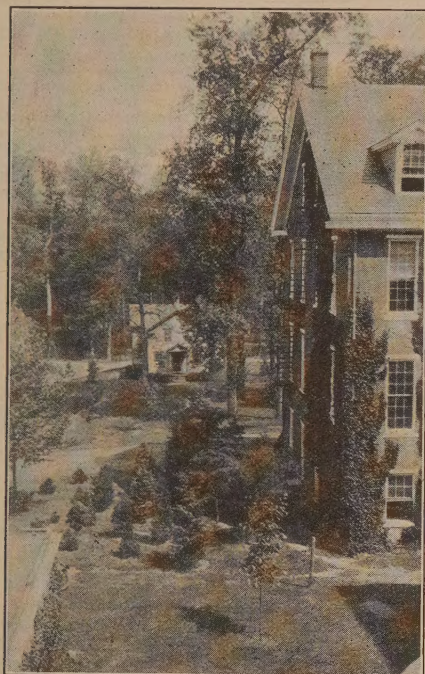
She was a consistent and loyal member of the Society of Friends, and was to the very last deeply interested in the work of the Peace Committee of her meeting, she being chairman thereof. In all the various concerns of religious work carried on by the Yearly Meeting she showed her interest and contributed generously of her means and ability.

We who remain are thankful for the

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View from Boys' Rooms,
Looking North

WESTTOWN A QUAKER CENTER

Why, parents will naturally ask, should we send our children far away from home at considerable expense when there are good day schools near by?

The answer to this question depends, so far as Westtown School is concerned, on what you want for your boy or girl. A great democracy like ours needs diversity of view point. Most of us feel strongly that the Quaker way of life has a real contribution to make to the life of our country. But this attitude that we prize so highly is the result usually of long training. It cannot be taught outright; it needs to be lived from early years, and here is one of the greatest services Westtown is performing. A boy or girl is immersed there in a pervasive, refining Friendly atmosphere just at the time when character is most easily formed. Life for young people in these days tends to be distracting, and at Westtown a very happy balance is struck between the claims of the usual present day musements and the older conservative negative tradition. The Friendly tone of the School, the many Quaker visitors from all over the world, the explicit teaching in the classes, the lectures, the many little hints that are gradually effective though unnoticed at the time, the visiting in the homes of Eastern relatives and School acquaintances, all tend to give the mind of a boy or girl a set toward the Quaker view of life. It is most significant that all over this country, graduates of Westtown are found who are the active concerned Christians of their neighborhoods. And the friendships formed at the School are helping to bind our scattered Society together by ties of close personal interest. Applications for 1927-28 must be filed by 5 mo. 15, 1927.

A postal card indicating thy interest will bring further information.

JAMES F. WALKER, Principal.
Westtown, Pa.

kindness of all these years, for the friendly greeting, the cordial handclasp, the courtesy, the sympathy, the cheer; for her readiness to think well of and have faith in the purposes of others and to pass lightly over their mistakes; for her tolerant generosity, her sweetness and largeness of heart. When one so strong and wise, so fearless and true is called away, the loss seems irreparable to her friends and to the community.

A. F. S. C. CONTRIBUTIONS

(During period March 1, to April 2, 1927)
Five Years Meeting:

Baltimore Y. M.	\$ 5.00
California Y. M.	4.00
Indiana Y. M.	122.00
Iowa Y. M.	35.20
Kansas Y. M.	2.00
Nebraska Y. M.	3.85
New England Y. M.	310.00
New York Y. M.	155.25
Western Y. M.	10.00

\$ 674.30

Philadelphia Y. M. (Arch St.)....	1012.50
Philadelphia Y. M. (Race St.)....	4652.78
Other Meetings.....	661.00
Special contributions.....	2003.45
Refunds and Payments.....	117.09
Money in transit.....	1353.50

\$10474.62

INTERNATIONAL SUNDAY SCHOOL LESSON

April 24, 1927.

Lesson Text: Mark 9:2-10, 2 Peter 1:16-18.

Mk. 9:2. *After six days*, Matthew agrees, while Luke says, "about eight days." The difference is unimportant, but since all three mention the time, they doubtless were vital days, full of teaching and new vision that stood out in their experience when later they made record of their days with Jesus. *Peter, James and John*. The closest friends in Jesus' circle. While Jesus loved all men, yet he showed varying degrees of personal affection. *A high mountain*. Tradition has for a long time designated Tabor. But recently three very ancient shrines have been discovered on Mount Hermon, which with other suggestions, seems to fix this as the location. *Transfigured*. By no outward splendor, but by a glory from within, growing brighter in the increased nearness to God.

3. *White*. Three watchers were caught up into the passion of the moment, and their eyes were open as never before at the very moment when Jesus was least earthly.

4. *Elijah and Moses*. Representing the Prophets and the Law, the foundation of the Jewish faith. And they had come to talk with one greater than themselves. Their vision was easily interpreted.

5. *It is good*. Therefore let us stay awhile. *Tabernacles*. Shelters made of poles and any available branches or brushwood. Syrian peasants use them today as shelter at night or from the sun.

6. *He knew not*. Perhaps most people would have been afraid to say anything, but not so with Peter. He was willing to leave the disciples to their own devices, and to remain with this select group in conference.

Talking in edifying terms about doing God's will is not enough, something must be accomplished. Peter soon learned that the vision is but the prelude to better work on the task.

7. *A voice*. Whether an audible voice, or a voice that Jesus only heard, and of which he told the others, or a conviction that grew up out of the event, we cannot tell. The message certainly did not seem to strengthen these men much immediately after the crucifixion. But in later days it took new form, and the import of Jesus life grew to new convictions as the preachers went out with their good news.

9. *Tell no man*. If these three could not fully understand, it could hardly be expected that the other disciples would. After he has risen then they can publish it, having come into a full appreciation of the meaning.

1, 16-18. *We ourselves heard*. Whether with their ears or with their hearts makes no essential difference. The message did not keep Peter from denying his Master, but it helped later to make him a greater preacher. We have heard the assurance many times. Have we believed it and lived by it?

LIFE'S GREAT EXPERIENCE

The reason many lives seem drained, empty and colorless is because they have never had a great experience. Something they can afterward look back to and thrill and grow in its light. Life may be taken up with resisting little dissociated evils, which leads to round after round of repentance, forgiveness and sin. It comes to be a vicious circle and there is no joy, to say nothing of service, in living. But look at the other side. After Peter saw the great personality of Jesus shining through his features, he was never able to forget it. He

mentions it years later in his second Epistle. There is a transfiguration experience for each of us. It is obtainable through prayer and fellowship with Christ. As we adjust and focus the inner light of our own soul upon him, we see him as he is, transfigured before us. That is a day we can never forget. We hurry back from that radiant presence to minister to the needs of broken humanity.

RALPH H. BORING.

Central City, Nebraska.

BIRTHS

BAMBAUR—To John and Helen Bambaur, Orland, California, February 18, 1927, a daughter, Barbary Jean.

MARRIAGES

HIATT-RATLIFF — At Lyons, Kansas, March 22, 1927, Mary Louise, daughter of Mr. and Mrs. Joseph Ratliff, and Bradford D. Hiatt. At home after October 15, 315 East Brown Avenue, Bellefontaine, Ohio.

HOVERMALE-SINSILE—At Damascus, Ohio, March 26, 1927, Roseela Elizabeth Sinsile and James Pendton Hovermale. Isaac Kinsey, minister.

SHOCK-RUNNION—At the home of the bride's parents, Francis and Ethel Runnion, near Van Wert, Ohio, April 3, 1927, Dorothy Runnion and Dolph Shock of Van Wert, Effie P. Douglas, minister. The bride is granddaughter of Albert Runnion, evangelistic superintendent of Van Wert Quarterly Meeting.

DEATHS

BROWN—At Grace Hospital, Kansas City, Mo., March 22, 1927, Martha Ellen Brown, wife of C. C. Brown and daughter of William C. and Nancy Kean, in her 75th year. Born in Bloomingsport, Indiana, she came with her parents to Kansas in 1868, locating near Tonganoxie. On March 18, she and her husband observed their 58th wedding anniversary. She was a birthright member of Friends and a member of Tonganoxie monthly meeting for 59 years, ever maintaining a keen interest in all departments of church work. The husband, two sons and a daughter survive her. Interment at Tonganoxie, Kansas.

BROWN—At his home in Spiceland, Indiana, January 24, 1927, Mercer Brown, son of Joseph and Elizabeth Brown, in his 92nd year. Born near Danville, Illinois, he married Elizabeth Mills and to them were born six children. Left a widower, he married Martha Griffen Broadbent in 1881 who died in 1914. Three years later he married Emily Hiatt Jeffries who, with Dr. Earl J. Brown of Chicago, Ill., Oliver K. and Clara Brown of San Francisco, Calif., survive him. He was a lifelong member of Friends and deeply interested in the work of the church. A student of nature and of the vital issues of the day, he became a student also of law and was admitted to the bar at the age of 72 years. He was an ardent worker in the cause of temperance.

MADDEN—At her home in Kechi, near Wichita, Kansas, Carrie Lien, wife of Dr. A. C. Madden, in her 40th year. A devoted wife and mother, she was also loved by the whole community as nurse, adviser and leader in church work. She was a member of Friends University Church in Wichita.

FOR SALE

Completely modern home on paved street at convenient distance from Penn College, High School and grade schools. FRED W. EMERSON, 621 North A St., Oskaloosa, Iowa.

The husband, a son and two daughters survive her.

MITCHELL—At his home near Poplar Grove, Indiana, March 9, 1927, Herman, son of William and Huldah M. Mitchell, aged 49 years. He was a member of New London Friends Meeting and is survived by his wife, his mother, six brothers and three sisters.

MORRIS—At her home in Los Angeles, California, February 27, 1927, Esther J. Morris, wife of Albert C. Morris, aged 70 years. A birthright member of Friends, she had been an active worker in the evangelistic and missionary activities of the church, having spent three years with her husband in missionary work in Mexico. In recent years she had been confined to her bed, but her room had been a constant altar of prayer. Funeral services were held, March 1st, the day on which the golden wedding was to have been observed. She is survived by the husband and four sons: Arthur J., Curtis W., Homer L. and Paul E. Morris. Interment at Whittier, California.

MORRIS—At the home of her son, Ralph Morris, Bloomington, Indiana, March 2, 1927, Mary Reeve Morris, widow of Josiah Morris, an elder in Bloomington Monthly Meeting, faithful and conscientious in the Master's work.



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LOCAL MEETING DIRECTORY

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4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmont cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meetings for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

KNOXVILLE, TENNESSEE

Knoxville Friends Church, Corner of Luttrell Ave. and Lovinia St. Take No. 2 Street car to Luttrell and walk one block west or take Fountain City car No. 3 to Lovinia St., walk two blocks North. Bible School 9:30 a. m. Meetings for Worship 10:30 a. m. and 7:30 p. m. Christian Endeavor 6:30 p. m. Monthly Business Meeting held on first Wednesday of each month at 7:30. An urgent invitation to all Friends everywhere. Pastor, John E. Snavelly, residence No. 316 E. Anderson. Phone E. K. Coggins, No. 1622 old phone.

HIGH POINT NORTH CAROLINA

High Point Friends Church, Cor. S. Main and Commerce Sts. Bible School and Men's Brotherhood Class, 9:45. Meeting for Worship at 11 A. M. and 7:30 P. M. Congregation supper at 6:30 P. M. each Wednesday during the winter with a good address and much sociability, followed by a class in Church History by Dr. F. R. Taylor. Travellers passing through the city are welcome. Friends are kindly requested to send names of persons who have moved to this locality to T. A. Sykes, Pastor, 108 W. Green St.

The American Friend

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